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Luther League Review

May, 1904.

Lutherans in Mediterranean Ports

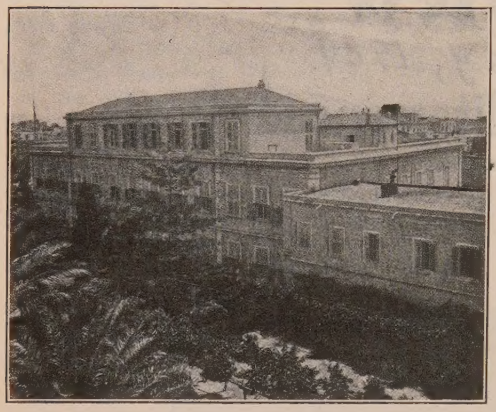
By Noah E. Yeiser

THE motive which prompted a somewhat careful study of the strength of the Lutheran Church in Egypt, Palestine, Syria and Asia Minor, together with a study of the policy and distinct line of effort pursued, was a desire to become more fully acquainted with the conditions and needs of this great field. My purpose was to gain a more intelligent conception of the most approved and effective means to bring to a conclusion the practical inauguration of a work in which the Lutheran Church has always been much interested. This was the work of caring for the needy and helpless—viz., the orphans.

LUTHERAN CHURCH IN ALEXANDRIA, EGYPT

My study began at Alexandria, Egypt. To my great delight and satisfaction I found the Lutherans there engaged in a most interest-

ing and blessed work. The hospital at Alexandria, a picture of which is herewith presented, was founded in 1867. It is managed by four deaconesses from Kaiserswerth, Germany. The special object of this institution is to receive the Protestant sick and guard them against the proselyting efforts of



DEACONESS HOSPITAL IN ALEXANDRIA

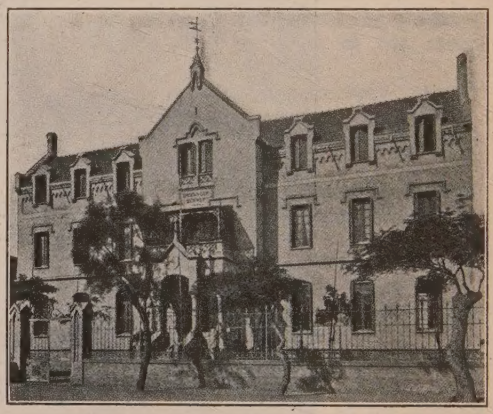
other religions. It receives, nevertheless, the sick of all creeds, and even Mohammedans come there for treatment. Large numbers of patients receive treatment from year to year. The services rendered to all classes have been so highly appreciated that the Viceroy of Egypt has acknowledged the benefit and shown his appreciation by a contribution of 1,500 francs. Pastor Alfred Kaufmann of the German Evangelical Church, Alexandria, preaches to the inmates at the hospital every Sunday afternoon. It was the great pleasure of the writer to meet Pastor Kaufmann and to secure a photograph of his church and school, which may be of interest to others later. Sister Dora Brooke, now in charge of the hospital at Alexandria, most cordially invites all interested to come to see this good work. She is also deeply interested in the Armenian orphans. The Lutherans in Alexandria number, approximately, 1,000, consisting of Germans, Swiss, Hollanders, Italians, Danes and French. The school in connection with the church of Pastor Kaufmann is a prosperous and growing work, and the various languages, including English, are taught. One of the interesting features of the Deaconess Hospital work in Alexandria is the fact that it is supported entirely by voluntary contributions. The same is true of the large Deaconess Hospital in Cairo, and the orphanages in Jerusalem, Beyrut and Smyrna, of which institutions I will write later.

We Can Do It

The young people of this generation are to be congratulated because they are so well informed and have the opportunity of assisting in the great work of spreading the Gospel among the people of the earth. What a happy day it will be when all the young people of their respective churches are united in the work of that Church; when there are no differences, no separations, but when all will have before them the idea of saving souls and of doing all they can to help those who are engaged in this grand service. We, as Lutherans, in the number of young people exceed all others, but in money and in work are doing less than many. It is discreditable to the great Church of Luther that such should be the case; but the grace of God alone can affect a change. By prayer and work we can help "to stimulate the various Young People's Societies to greater Christian activity and to foster the spirit of loyalty to the Church."

"Grace Before Meat"

The Christian duty of asking a blessing is made easy by the use of a new book, "Grace Before Meat," by Amos R. Wells. Its 80 beautifully printed pages contain the largest and most helpful collection of table blessings ever



LUTHERAN SCHOOL IN ALEXANDRIA

made. There are blessings for the Sabbath, for morning, noon and evening, for all sorts of holidays, for children, for singing, for guests, for birthdays, public dinners, and many "for any time." There are many by famous authors. Some are in verse. A few are in other languages. There is a practical introduction on methods of asking a blessing. The book is sold, in heavy paper binding, for 25 cents. United Society of Christian Endeavor, Tremont Temple, Boston.

Our Sixth Convention

To the Young Lutherans of America:

THE CALL for the Sixth Convention of the Luther League of America, to be held in Buffalo, N. Y., on August 16, 17 and 18, 1904, has been issued. The invitation has been extended to all Societies of Young Lutherans in this country irrespective of name or Synodical connection, and it is earnestly hoped that many who have not hitherto availed themselves of the opportunity will attend the meeting. Buffalo has 22 Lutheran Churches; it will be a great pleasure to their members to meet those of the same faith from all portions of our great land. A programme has been arranged that should attract all Lutherans. The topic selected is important to those who are to become the standard bearers of our Church.

The laity frequently do not participate in the Church work, but leave the burden to be borne by the ministry, while the demand for work is so great, and the avenues for employment so many. Only by loving service can we learn to appreciate our own Church and its teachings, for thus are we co-workers with God and His disciples, whose lives were employed in doing good. Our faith grows stronger as we become interested, and thus we are "ready always to give an answer to every man that asketh a reason of the hope that is in us."

It is our duty to love the Church of which we are members, to stand up for it and defend it when assailed or spoken against. Our missions are numerous, and it is only by study and inquiry that we can learn what the Lutheran Church is doing at home and abroad to rescue the perishing and to carry light to the dark places of the world. Without prayer we cannot labor successfully; God's blessing is necessary for the accomplishment of the work. Praying and working; working and praying; these are the requisites of a truly earnest Christian, and at this time we are in great need of both working and praying young people.

WHAT A WORK there is for us as a Church to do here, and WHAT A RESPONSIBILITY, for so many are coming from foreign lands where our faith is taught. In addition to the English, there are in this country 7,300,000 Germans; 1,600,000 Swedes; 1,400,000 Norwegians, and 400,000 Danes. Rev. Dr. J. N. Lenker, in a recently published leaflet, says: "The Lutheran Church has, and will have, a special work among the Germans, Scandinavians, Finns and Slavs of the Continent of Europe that no other Church can do, and if we do not do it, it will not be done. Can all branches of our Church in America and in Europe be made to realize this, and then brought to co-operate in response to the divine call, to do it in a manner worthy of the cause? To be sure they can, if they are only willing. Neither our Church there alone, nor here alone can do it." These words apply to this country with equal force; with a co-operating Church in America, all its members interested in the general work, what is the result? A rich harvest, a vast ingathering of souls for the Master. "Let us hold fast the profession of our faith without wavering; let us consider one another to provoke unto love and good works;" and "forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus." With Jesus Christ as our leader, following in His footsteps, inspired by His life and love, we can go forward without fear, believing that He will own us as victors; without Him we fail—with Him we overcome all difficulties.

Wm. C. Stoever,

President.

Luther League of America

"Of the Church, By the Church, For the Church"

Official Call for the Sixth National Convention

Buffalo, August 16th, 17th, 18th, 1904

IN accordance with the cordial invitation extended at the Fifth National Convention at St. Paul, Minn., the Sixth National Convention of the Luther League of America will be held in Buffalo, N. Y. After conferring with the local committee, the Executive Committee has designated August 16, 17, and 18, 1904, as the time for holding the convention.

The arrangement of the programme is in charge of a sub-committee of the Executive Committee.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District Association to three delegates, and each State or Territorial organization to ten delegates. Such delegates must present proper credentials to the Committee on Credentials.

GENERAL INFORMATION.

The sub-committee of the Executive Committee who will arrange the programme will be very grateful for suggestions in regard to topics in harmony with the General Theme of the convention, and speakers. To be of assistance, the suggestions should be sent at once to E. Aug. Miller, Esq., Fifth and Walnut streets, Philadelphia, Pa., chairman of the Programme Committee.

The Committee on Transportation, in an early number of the Review, *will publish the details of the railroad rates.*

Blank forms for credentials for delegates will be sent on application by Rev. C. K. Hunton, Statistical Secretary, No. 440 South Eighteenth street, Columbus, Ohio, who will also furnish gratuitously the uniform statistical blanks of the Luther League of America.

The Luther League Review *will furnish official information each month in regard to the convention, and after the convention will publish a Convention Number containing full reports of the proceedings.*

Particulars as to hotels, boarding houses and other local arrangements will be furnished in due season by the local committee of the Buffalo District League.

This call urges all Lutheran societies, of whatever name and however synodically related, to send their full quota of delegates to this Sixth National Convention. Preparation should at once be made by every Lutheran Young People's Society to be represented at the convention in Buffalo, and of which this is the official call. It is only through the united effort and the determination of each League to contribute its share that the convention will be a full success.

LUTHER M. KUHNS,

General Secretary of the Luther League of America.

Luther League of America

Sixth Convention

Buffalo Aug. 16, 17, 18.

A Word from Buffalo

BUFFALO is a great city. Thousands of persons have said it is an ideal convention city. Whether they mean it is an ideal city for conventions or whether they wish to convey the idea that none but ideal conventions are held here is a question which we must leave to the Luther League of America to determine during the national meeting on August 16, 17 and 18.

Queen of the Lakes, Buffalo is the electric city of the future. Situated at the junction of Lake Erie and Niagara River, with a water front that stretches along for miles, and with the unnavigable waters of Niagara Falls acting as a barrier to any commerce that might otherwise pass her doors, this city has natural advantages which cannot easily be wrested from her. Her harbors made safe by miles of sea walls, afford anchorage for innumerable craft, while her elevators, store houses and wharves are sufficient to accommodate all east bound commerce. Its proximity to Niagara Falls admits of the transmission of electric power from that place, and, as a result, many factories and manufacturing plants are operated by Niagara Falls power.

Three things are evident to most visitors to Buffalo. First, the cleanliness of the city; second, its smooth pavements and broad, well shaded streets; third, the number and variety of fine homes.

It has more miles of smooth pavements than either London, Paris or Washington. Besides the beautiful Delaware Park, next in point of beauty and popularity is the front, adjoining Fort Porter, a United States military post, and overlooking Niagara River to Canada. Handsome mercantile buildings, libraries, hospitals and colleges add to the attractiveness of the city, and to Lutherans the St. John's Orphans' Home and the Lutheran Church Home are of most interest.

Hotels and Restaurants

Buffalo boasts a number of very fine hotels; the finest among them is the Lafayette Hotel, shown in the accompanying engraving. This hotel is almost ready. It is an entirely new building, it contains everything that a first-class hotel should have to minister to the comforts of its patrons, and the Luther League of Buffalo selected it as convention headquarters, feeling confident that it would meet the requirements better than any other hotel in the city. It has a fine location facing Lafayette square, it commands an unobstructed view of Main street, with the additional advatnage of having a small park in front. Across the street is the Buffalo Public Library and across Washington street is the Monney-Brisbane Building. Beside this there are the hotels Iroquois, Niagara, the Lenox, the Braezel, the Genessee, all first-class houses.

Railroads

Fifteen trunk lines stretching in all directions, like the spokes of a great wheel, afford excellent facility for reaching any part of this country.

The Luther League of Buffalo can point to no material wealth in her possessions, nor can she claim for herself a place among the great of this world; but in the love and devotion with which she serves her Church she possesses that which material wealth cannot buy and which temporal greatness cannot eclipse. With hearts that are full of enthusiasm and love we send forth a cordial invitation to every Lutheran of America with the hope that they may regard Buffalo as the place "whither the tribes go up." Let there be a grand rally of Lutheran forces along this Niagara frontier and let history write the record of it in your hearts.

Transportation Committee

The chairman of the National Transportation Committee, Mr. John F. Dinkey, authorizes the publication of the following:

The Trunk Line Association have agreed to grant us a reduction of fare and one-third, on the certificate plan, for those attending the meeting of the Luther League of America in Buffalo, N. Y., August 16 to 18 next, from points in their territory, including points in Canada east of and including Toronto. The conditions are as follows:

1. Tickets at full fare for the going journey may be secured within three days (exclusive of Sunday), prior to and during the first three days of the meeting. The advertised dates of the meeting are from August 16 to 18, consequently you can obtain your ticket not earlier than August 12, nor later than August 17, except from stations where it is possible to reach

place of meeting by noon of August 18, tickets may be sold for morning trains of that date. Be sure that, when purchasing your going ticket, you request a certificate. *Do not make the mistake of asking for a receipt.*

2. Present yourself at the railroad station for ticket and certificate at least 30 minutes before departure of train.

3. Certificates are not kept at all stations. If you inquire at your station you will find out whether certificates and through tickets can be obtained to place of meeting. If not, agent will inform you at what station they can be obtained. You can purchase a local ticket thence and there take up a certificate and through ticket.

4. On your arrival at the meeting, present your certificate to Mr. Luther M. Kuhns, General Secretary.

5. The special agent of the Trunk Line Association will be in attendance to validate certificates on August 18.

route over which you make the going journey, at one-third the limited fare.

For your information, I would state that the other Passenger Associations have been invited to co-operate with the Trunk Line Association on the above basis—viz.:

New England Passenger Association.
Central Passenger Association.
Southeastern Passenger Association.
Western Passenger Association.
Southwestern Passenger Bureau.

You will be advised as soon as the above associations have communicated their decision.

Convention Headquarters

The General Committee of Buffalo have decided to make the Hotel Lafayette the headquarters for the national convention. This hotel can accommodate from 500 to 600 people. This is a new hotel.

THE NEW HOTEL LAFAYETTE, CONVENTION HEADQUARTERS

A fee of 25 cents will be collected for each certificate validated.

If you arrive at the meeting and leave for home again prior to the special agent's arrival, or if you arrive at the meeting later than August 18, after the special agent has left, you cannot have your certificate validated, and consequently you will not get the benefit of the reduction on the home journey. *No refund of fare will be made on account of failure to have certificate validated.*

6. So as to prevent disappointment, it must be understood that the reduction on return journey is not guaranteed, but is contingent on an attendance of not less than 100 persons holding certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than 75 cents on going journey, provided, however, that if the certificates presented fall short of the required minimum, and it shall appear that round trip tickets are held in lieu of certificates they shall be reckoned in arriving at the minimum.

7. If the necessary minimum is in attendance, and your certificate is duly validated, you will be entitled up to August 22, to a continuous passage ticket to your destination by the

Hotel Lafayette

	Per day each.
Single room, no bath	$1.50
Additional persons, extra	1.00
Single room, with bath	2.50
Additional persons, extra	1.00

Hotel Iroquois

	Per day.
Single rooms, without bath	$2 and $2.50
Double rooms, without bath	$3, $4 and $5
Single rooms, with bath	$3, $3.50 and $4
Double rooms, with bath	$5, $6 and $7
Four persons in a room, without bath	$6 and $8
Four persons in a room, with bath	$8, $10 and $12

Genesee Hotel

$1 to $3 per day. A rate of $3 per day and upward on the American plan for the Broezel House.

All information concerning hotels, boarding houses, restaurants, &c., may be obtained from the chairman of the Bureau of Information, Rev. E. G. Boettger, 1285 Jefferson street, Buffalo, N. Y.

(*Continued on page* 23.)

A New Church in New York

THE building of a flourishing Lutheran congregation in a city like New York, and in a section where lots are very expensive, says *The Lutheran*, was demonstrated on Easter Sunday, when, six years after Rev. F. H. Knubel was called to take charge of the newly organized Church of the Atonement a handsome edifice was dedicated, which, with the lot, is valued at $125,000. That in a few years an active membership of 350 and a Sunday school of 600 has been gathered is even better. The congregation also has the services of a deaconess. This is a record that speaks for the pastor's energy and ability, as well as for the wisdom and foresight of the layman, Mr. E. F. Eilert, a member of old St. John's, who interested Mr. Knubel and others in the district near Edgecombe avenue and 140th street. They together inaugurated a movement that culminated in the organization of the congregation January 21, 1897.

INTERIOR OF THE NEW CHURCH OF THE ATONEMENT, NEW YORK

The services on the day of dedication were participated in by the Revs. Dr. Kuhlman, Wolf, Young, Remensnyder and Rev. Kuhns. During the week services were held on Monday and Tuesday and participated in by Drs. Wenner, Heisler, Miller, Berkemeier. The feast of dedication culminated in the confirmation service the following Sunday, at which time the Rev. Chas. S. Albert, D.D., of Philadelphia, preached the sermon, and 110 new members were received by the congregation.

The church is built of Indiana limestone and cream brick. The architecture is gothic, carried through consistently into the smallest details, every article of furniture even having been specially designed by the architect, Mr. Henry Anderson. The auditorium proper is a square, thus rendering it possible for the ceiling to be a high, airy dome, the groined arches circling around as they mount up. A commodious gallery stretches across the back of the church, covering up the vestibule. The front of the church is practically divided into three sections, the apse being the center section thereof. The section to the left of the apse holds, on a gallery above the sacristy, the organ loft and place for the choir; a very complete two-manual Odell pipe organ has been installed. The right

hand section, standing open to the church, is the baptistery. It contains the baptismal font, behind which is a magnificent window, picturing in a new and original conception Christ's care for the little ones. Four broad, white marble steps lead up to the baptistery and also to the apse. The baptismal font, altar, chancel rail, lectern and pulpit are constructed of African Numidian marble and yellow Italian Sienna marble, with brass ornamentation. Surmounting the altar is a fine copy, heroic size, of Thorwaldsen's celebrated statue of Christ; this is of Italian Carrara marble. Surrounding the statue are four windows, symbolizing in single figures the characteristics of the four Gospels. Behind the lectern and pulpit, and bounding the apse, are two windows, which, likewise in single figures, symbolize the predominant ideas of the Old and New Testaments. In the center of the two sides and of the back of the church are three great rose windows, symbolizing the three persons of the Trinity. All of these articles, and also the further furnishings throughout, along with a fine tower clock, are of a memorial character.

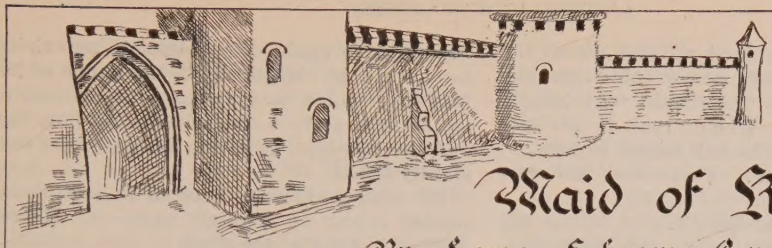
American Bible League

The first convention of "The American Bible League" was held in the Marble Collegiate Church, New York City, the first week in May. The general theme was "The Bible in Its Present Day Relations." The president, William Philips Hall, presided. The opening address by Rev. Francis L. Patton, D.D., LL.D., president of Princeton Theological Seminary, was on "The Present Assault on the Bible," and set forth the nature of the present assault, and its unparalleled danger. Of the 23 speakers named in the programme five are Lutheran—viz.: Rev. T. E. Schmank, D.D., president of the General Council; Rev. J. B. Remensnyder, D.D., LL.D.; Rev. R. F. Weidner, D.D., LL.D., president of the Chicago Seminary, who discussed the uncritical character of the present application of the Rationalistic principles to the New Testament, giving special attention to the application—long seen to be inevitable and now made—of these destructive principles to the citadel of our Christianity, the Gospels; Prof. Edmund J. Wolf, D.D., LL.D., president of the General Synod and of the Theological Seminary at Gettysburg, and Rev. Charles L. Fry, literary secretary of the Luther League, were speakers appearing on the programme of this convention.

This League is an association incorporated last October for the defense of the Bible against the higher destructive criticism, and proposes the combining of leading Christians of the various denominations who believe in the full inspiration and supreme authority of the Bible as the Word of God for the defense of their faith against its now numerous and powerful enemies. This movement is timely, and from the experience of some of the denominations it would appear quite necessary. Something, however, more than organization is needed to rout the destructive criticism to the satisfaction of the judgment of this period of radical religious inquiry. Of the integrity of the Bible and the ultimate victory we have no doubt. For ages it has been under fire in one way or another, but it still lives. The Word of God will endure forever.

So far as this movement has to do with the inspired Word of God, and concerns itself with the legitimate conserving of evangelical truth and life it will undoubtedly, as now, receive the sympathy and the support of the Lutheran Church. Indeed, it is an opportunity for the Lutheran Church in America, and a time when she cannot afford to hide her light under a bushel, but on a candlestick that it may give light unto all that are in the house. Always and ever our Church has believed and taught and confessed that the Holy Scriptures are an inerrant and infallible record of God's redemptive revelation to man. Apart from the Bible we have never sanctioned any claims to any professed revelations of religious truths. Within the last two years several of the general bodies of the Church exercising legislative authority have given definite expression to the integrity of the Bible and our Lutheran grounding upon it. Her doctrines set forth in the Augsburg Confession have their source in the Word of God. From her Scriptural position and Gospel attitude the Lutheran Church will not now depart. It may rightly be expected, therefore, that the Lutheran press and Lutheran scholars will give no uncertain sound on matters so important as this, but that the Church of Luther will now as ever find the Bible a clear and sufficient rule of faith and practice, and will so testify before the world as our Fathers did in the days of old.

— The Northfield Student Conference will be held at East Northfield, Mass., July 1 to 10. This Conference has been held upon the invitation of Mr. D. L. Moody and members of his family each summer since 1886 under the direction of the Student Department of the International Committee of Young Men's Christian Associations. Its purpose is to build up the Christian life of students and to train them for leadership of the varied organized Christian work of their institutions. Among the speakers for this year are Rev. G. A. Johnston Ross of Cambridge, England; Rev. Charles Cuthbert Hall, D.D., of New York; Rev. Anson Phelps Stokes, Jr., of New Haven; Rev. R. A. Falconer, Halifax; Mr. Robert E. Speer, Mr. John R. Mott and S. H. Hadley of New York City.



The Maid of Kemnitz.

By Laura Scherer Copenhaver.

"Amid the turmoil of the mediæval Church, whose garments were so often stained with the blood of Christ's holiest saints," there is no figure more heroic than that of John Huss. The bare facts of his life make a romance through which sounds one battle-cry—For the Truth! For the truth this man hazarded everything, even life itself. Hazarded, and lost? No! because to bear witness for the truth even when no danger menaces us—is it not a good thing? To bear such witness in the face of great peril—is this not better far than ingloriously to prate of commonplaces all our lives? To die for the truth—can there be sublimer close to the most noble life?

In the following narrative of the life and times of John Huss, History has been made to wear the garb of Fable, but whenever chronological accuracy has been sacrificed it has been in order that the more "intimate spirit and meaning of the times" may be made manifest.

Chapter V

Jerome of Prague

"It is the cause and not the death that makes the martyr."—*Napoleon.*

AMONG the friends of Huss in the city of Constance there were many who feared for Jerome of Prague. They dreaded lest his impulsive bravery might be supplanted by cowardice when confronted by certain death.

Jerome had boldly headed the body of shouting students who had burned the papal bull under the gallows. He had come to Constance in accordance with a previous promise to Huss; but he had fled from the city the day after his arrival.

Now, in prison and in chains, knowing that Huss was dead, exhausted by bad fare, by torture, and by sickness, Jerome of Prague needed to be sustained by courage more sublime than that which had led him when surrounded by enthusiastic friends to defy the Pope.

"We must find means to assure him of our constancy," said his friends who were in the city.

Madderwitz, who had done much for the comfort of Huss in prison, undertook to convey to Jerome the assurance of the faithfulness of the followers of Huss still in the city of Constance. One day while Jerome sat with bowed head in the darkness of his cell, he heard a voice calling out:

"Fear not, Jerome, to die in the cause of that truth which during thy life thou hast defended."

Another besides Jerome heard the bold words. The guard outside at once entered the cell and searched to find whence the voice proceeded. The sentinels were aroused, but the mysterious speaker was not arrested.

This attempt to convey comfort to the unfortunate prisoner resulted only in increasing his sufferings. He was conveyed to a stronger tower, and exposed to want and the severest torture.

"Thine uncle will recant, I tell thee, Rudolf," said Norvona. "In boyhood he was ever a blusterer at speech and a faint-heart in action."

Rudolf's faith in Jerome would not yield.

"Once, thou didst call Huss a craven monk. Mine uncle hath endured torture. He will not deny the faith."

On the tenth of September, pale and worn with sleepless nights, wasted by long illness, exhausted by hunger and torture, Jerome of Prague stood before the Council.

The plumed hats, the velvet cloaks, the golden chains, the rich attire of the Church dignitaries, the no less sumptuous array of the temporal princes, filled the Kauf-haus with a splendor of life and color.

The prisoner covered his eyes, so long unaccustomed to the glare of the sunlight. Norvona turned to Rudolf and said for the last time:

"He will recant! See how he starts and stares and trembles! The flames of the stake are already before his eyes. There was but one Huss."

Rudolf gazed at the face of Jerome. He watched the dazed, hunted look in his uncle's eyes grow to a pathetic terror. How different had been the calm dignity of John Huss!

Rudolf went out of the assembly room. He felt that he could not sit in silence and wait the issue whether Jerome of Prague were led back to prison to suffer death at the stake or whether he should walk out, a free man at last, but forsworn, a traitor to the faith for which Huss had died.

Outside Rudolf walked up and down the street. Jesting priests passed him entering and re-entering the Kauf-haus. At length Norvona came out. Rudolf read in his uncle's eyes the tidings he had feared to hear.

"He has recanted! There was but one Huss," said Norvona.

"Is it true?" cried Rudolf.

"As I told thee, so it was. His cheek was blanched with fear. His voice was so weak that the bishops must needs watch the motions of his lips. The hand shook with which he signed the Articles of Recantation. Ah, boy, an I believed the faith of Huss, I could defy yon Council of Learned Fools. Half minded am I to espouse thy doctrines. But no wranglings in Latin for me. I would stir the world to avenge the death of that true man, John Huss!"

"Has mine Uncle Jerome indeed recanted?" asked Rudolf again.

"He signed the Articles of Recantation. He is hand and glove with the cardinals now. He has vowed obedience to the Church of Rome. He has renounced the teachings of Wyclif. He has sworn that Huss was righteously burned as a heretic."

"I must find him," said Rudolf sadly.

"Let him alone; he is as I have said," cried Norvona with vehemence, "a coward!"

With a heavy heart Rudolf sought Jerome of Prague. The face of that noble knight and learned doctor, so grievously marked with the pains of the past and the shame of the present, lighted with joy as Rudolf clasped his thin hands and kissed his cheek.

"Do not weep," said Jerome of Prague. "I would lean upon thee, Rudolf. May we not walk—out into the air?"

The eyes of many followed the feeble man and the strong youth as they walked out upon the streets of the city.

"The air! the sun! the trees! the blessed light! It revives me, Rudolf. How good it is to be alive and breathe! Free! Free!"

The last words were spoken, not joyfully, but questioningly, slowly.

"Thou hast suffered," said Rudolf.

He had no word of reproach, he gave no sign of the anguish which the cowardice of his best beloved uncle had brought to his heart.

"But now we will go to some quiet spot where thou mayest forget."

Rudolf's thoughts turned to Kemnitz. There the unfortunate Jerome might be restored to strength under the tender care of Agnes von Rosenberg.

But it was evident that Jerome himself was forming no plans for the future. It was enough for him to walk again in the free air.

While he walked and talked, while he sat and partook again of wholesome, appetizing food, while he clasped again the hands of his faithful friends in Constance, he seemed to see all else as in a dream save the blue sky and the tree-tops, to which his gaze was constantly lifted.

He could hardly be induced to seek much needed repose as the night came on. He remained looking at the stars.

"These are the works of God's hands," he said to Rudolf. "How beautiful! how great the shame, if one of them—should fall. Rudolf, I have fallen, fallen from the high estate to which God had appointed me. My shame is greater than I can bear."

Rudolf attempted to console his uncle. He urged him to sleep, but in the night Jerome of Prague arose and knelt beside the bed upon which rest had been denied him.

In the morning he was calm. He called for Rudolf.

"I have denied the faith," he said. "I am as a man forsworn. God forgive me. I publicly renounced the truth into which the blessed light of God has led me. To-day I shall publicly withdraw that shameful recantation."

"Thou wilt?" cried Rudolf, joyfully. "Yet, bethink thee, uncle! Thou mayest escape and live in freedom. They will torture thee. They will burn thee, as they burned the blessed martyr, John Huss."

"There is a slavery worse than death. I have known it during the sleepless hours of this night. When I was lying bound with chains in the dungeon, then was I more free than now, that I stand a man, forsworn. Ah, Rudolf, of all the sins that I have committed since my youth none is so grievous as the deed of that moment when I denied the truth and cast shame upon the memory of the noble Huss. My name will be handed down as a traitor. Great is my shame! Yet, what a man may do to atone for cowardice, that will I. I have writ to the Council that I withdraw my recantation. Call our friends about me. I am ready to go again before the Council. I am ready to give my body to be burned."

"Thou wilt not flee from Constance?" cried Rudolf.

"Well mayst thou distrust me, Rudolf. But I am willing to die. 'Tis all I can do for the faith I have denied. The Council of Constance has ordered the bones of Wyclif* to be dug up and burned. The ashes of Wyclif are emblems of the doctrines he taught, which shall be dispersed over all the world.

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* "John Wycliff, whose bones the Council of Constance ordered to be exhumed, burned and thrown upon a dung-hill, had died thirty years before it assembled."

Wherever they are taught my name and my shame shall be told with them."

Rudolf put his arms around his uncle's neck and fell to weeping.

As one by one the friends of Jerome came to greet him he told them of his final decision. Incredulity, joy and sorrow filled their hearts.

Rudolf went to John of Norvona, and said proudly:

"My Uncle Jerome has withdrawn his recantation."

"Withdrawn it in secret to-day, to proclaim it in public to-morrow!" exclaimed Norvona scornfully.

"He has sent word publicly to the Council. Of his own acord he will remain in Constance awaiting a new trial."

"I tell thee, Rudolf, if Jerome of Prague meet death with courage, I, too, will become a Hussite," said Norvona.

"Thou?" cried Rudolf in joyful surprise.

"Nature meant this same Jerome for a coward. If he be the man thou sayest, it is the truth as Huss taught it that has made him brave."*

On May the twenty-sixth, Jerome of Prague stood for the last time before the Council of Constance. The noble family of the accused, his great learning, the strangeness of his course in first recanting, and then boldly withdrawing his recantation, served to fasten the eyes of many upon him.

Would he lose faith and courage again, or would his strength endure to make the public avowal, and be led to the stake?

On that last day there was no timidity in his bearing. His figure was erect and proud; his flashing eyes surveyed the assembly with a look that seemed to reach beyond the doors, beyond the earth. It was soon evident to his friends and his enemies that every effort made to induce him to yield would be in vain.

He said:

"I solemnly retract the recantation which I formerly made before this Council. Of all the sins that I have committed since my youth none weigh so heavily on my mind and cause me such keen remorse as that which I committed in this evil place when I approved of the iniquitous sentence given against Wyclif and against the holy martyr, John Huss, my master and friend."

Four days later he received sentence of condemnation as a relapsed heretic. His reply was an appeal to the Supreme Judge before whom he and his accusers alike would one day stand.

Two days later he was led to the stake. His countenance was serene, even cheerful. He bade the executioner light the fire before his face.

"Had I feared the flame I should not be standing in this place," he said.

As the flames crept around him he sang the Easter hymn, "Hail, Festal Day."

He lifted his eyes to heaven and cried in a firm, clear voice, "Lord, thou knowest that I have loved the truth."

The faces of the friends who beheld him caught a glow from his own. Their tears were dried. The red of the skies was like a strain of martial music. There were those present who declared that the visible presence of angels was in the air. But there was needed no miracle of angelic voices made audible to proclaim that the truth of God had made Jerome of Prague a hero, a martyr, a saint.

* "It was on September 10 that Jerome's retraction was made; the day following he withdrew his retraction. The Council instituted a second trial, but it was not until the following May that he was granted a public hearing."—Schaff-Herzog.

JAPAN TO-DAY. By James A. B. Scherer, Ph.D. Published by J. B. Lippincott Company, Philadelphia. 28 illustrations, 323 pp. $1.50 net, postpaid $1.65.

Dr. Scherer, as a former teacher in the Government school at Saga, Japan, has lived and worked among the Japs in their own country. Talking his language and knowing him at home, the author brings the real Jap close to the reader. He says, p. 230: "A feature of this book which critics may seize upon and cavil at is, in fact, not a defect at all; I mean its apparent inconsistencies. A book that tells the truth about Japan has got to paint an inconsistent portrait in order to be true to life. The only device by which the Japanese may be called in any sense consistent is to say that they are 'consistently inconsistent,' as has been shrewdly said of Simon Peter. The present volume, therefore, has not been cut to fit a theory. I have tried simply to lay the facts before the reader, and let him draw conclusions for himself."

A GOOD MAN said to his wife, who was complaining that she was tried beyond bearing by some persons with whom she had relations in her daily life: "My dear, you are not taking the right view of this matter. You are forgetting that these people are giving you a great deal of help in developing the finer qualities of your character. You are sweeter, more self-restrained and nobler through the exercise of tact, tenderness and unselfishness to them. You ought to thank God that he has given you just this discipline."

Luther League Topics

Trinity Sunday. May 29, 1904.

Early Dutch Lutherans in America

(Gen. xii: 1-9)

Historical Topic reviewed by Rev. H. Douglas Spaeth

Germany, as we all know, gave us the Reformation and our glorious Church, the Church of the Reformation; Lutheran Sweden came to the rescue of the German Lutherans in the dire distress and fear of absolute annihilation in which it found itself in the terrible days of the thirty years' war; but the first Lutherans to set foot on this Western Hemisphere, the pioneer Lutherans of America, came neither from Germany nor from Sweden; they came from a little sea-encircled country which is not a Lutheran stronghold to-day; the first Lutherans in America came from Holland; they were Dutch Lutherans.

Who were these early Dutch Lutherans? What led them to our shores? What were their experiences in the new world? What influence, if any, did they exercise on the establishment and development of our American Lutheran Church? These are some of the questions which I have been asked to answer for the readers of the LUTHER LEAGUE REVIEW and the students of the Luther League Topics. It is a very interesting topic and one might write a whole book on it. If this brief sketch stirs up any reader to further investigation of this subject I shall feel that its very brevity and incompleteness have served a good purpose.

1. The first Protestants of Holland were Lutherans. It was natural that the principles of the Reformation should find in Holland a congenial climate and soil ready to receive its seed and take deep root. The Dutch were ever a brave and freedom-loving people. As early as the thirteenth century the power of the Church of Rome was on its decline in Holland. Toward the end of the fourteenth century the doctrines of Wickliff had made great progress in the land, and though many of the Netherlanders had joined the crusade proclaimed by the Pope against the followers of Huss, as Motley tells us, "they came back, feeling more sympathy with the heresy which they had attacked than with the Church for which they had battled." So when Luther's 95 theses came they were nowhere more gladly received than in Holland. The great scholar of the Netherlands, Erasmus of Rotterdam, welcomed the new light, though he was too fond of ease to throw in his lot with the Lutherans in the strenuous days which followed. Jacob Spung, who had been a pupil of Luther at Wittenberg, and was Luther's personal friend, did all he could for the spread of his great master's doctrines. Another native of Holland who had studied at Wittenberg was Henry Moller von Zutphen, and he preached Luther's doctrines first at Dort and then at Antwerp and finally won a martyr's crown December 11, 1524.

Indeed, the Lutheran confessors of Holland had no easy time of it. The Netherlands belonged to the Emperor Charles V, and he was bound to make them an example of his devotion to Rome. Thus Holland furnished more martyrs than the entire early Church contributed during the period of its establishment. (See Dr. Jacobs' "History of the Lutheran Church.") Luther was deeply affected by the heroic death of the two Augustinian Dutchmen, Henry Voes and John Esch, who were burned at the stake at Brussels July 1, 1553. But as in the days of the early Christian persecutions, "these martyrdoms, instead of striking the Lutherans with dismay, only inspired them with new courage." The Lutheran faith spread as it was persecuted and in 1525 Erasmus testified: "The greater part of the people of Holland, Zealand and Flanders know the doctrine of Luther, and are excited with more than deadly hatred toward the monks."

We cannot here discuss the reasons which led to the introduction of the Reformed doctrine in Holland and its final supremacy over that of the Augsburg Confession, but must hasten on to a consideration of the Lutheran emigration from Holland to America and the fortunes of those first Lutherans who established themselves in our country, settling at New Amsterdam (New York) about 1624. Dr. Jacobs calls attention to the fact that these early settlers of New York came for commercial purposes, and that, unlike the Pilgrims of New England, the Quakers of Pennsylvania, the Salzburgers of Georgia, and the Palatinates of the succeeding century, there was no religous motive back of their emigration. However, there were 30,000 Lutherans in Amsterdam, from where the bulk of the emigrants hailed, and they brought their religious convictions with them when they found a new home along the shore of the Hudson. It seems that for a time they were content to worship in the churches built by the Reformers, but when the revised formula of the Synod of Dort required parents and

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

sponsors in infant baptism to subscribe to the decrees of the Reformed Synod, and this provision was being rigidly enforced by the sturdy and uncompromising Dutch Governor, Peter Stuyvesant, the Lutherans of the New Netherlands saw clearly that they must have churches and pastors of their own. Accordingly, in 1649, they petitioned their brethren in the faith at Amsterdam for a pastor and sought permission of Stuyvesant to establish Lutheran congregations. This did not suit the rigid views of the Dutch director and his Reformed pastors. It was proclaimed that no public services but those of the Reformed Church were allowable by law. Even private services in the house of Lutherans, which had been tolerated at first, were forbidden in 1650. Any one who dared to preach at a Lutheran service was threatened with a penalty of 100 pounds, and even mere attendance was made a misdemeanor punishable by a fine of 25 pounds. In spite of these severe strictures and the actual imprisonment of some of their number, the Dutch Lutherans were not discouraged. A congregation was established in Albany, just at what date is not positively known. But the Jesuit missionary, Father Joques, speaks of Lutherans in that city in 1644, and it is known that from 1656 to 1660 they had become numerous and pressed their claims for freedom of worship. Certainly they had an established congregation as early as 1668 (some historians say as early as 1656).

The first Lutheran pastor came from Amsterdam in June, 1657. His name was John Ernst Goetwasser. The authorities were far from pleased with his arrival, and the archives of the State of New York contain a letter from one of the Reformed pastors in which he refers to this Lutheran preacher in these uncomplimentary terms: "We already have the snake in our bosom." They made every effort to have Pastor Goetwasser sent back to Holland, but the authorities at home were more charitable, the zealous Dutch pastors in New Amsterdam were rebuked, and the Lutheran pastor was told to remain until otherwise directed. And yet it was a very small privilege, for their pastor was not permitted to hold public service and it is even doubtful whether he could baptize their children, who were required by law to be presented by their parents at the Reformed Church. (See Dr. Jacobs' "The Lutherans," page 54.)

A new era dawned for these distressed Lutherans of New York in 1664, when the Dutch colony was surrendered to the English. On the 13th of October Governor Lovelace publicly announced that the Lutherans were to tion in the country, the early churches of the have religious liberty, and in 1670 a church and parsonage were built in Albany. A tablet, bearing a suitable inscription, is still to be seen on the old site in the city of Albany, and the congregation then established is still in existence, possessing a very fine property and a large and influential membership. The Rev. C. W. Heisler, D.D., is the present pastor. This is the oldest Lutheran congrega- Swedes having passed over into the hands of the Episcopalians.

When we remember that the parish of this first Dutch Lutheran pastor and his successor extended from the city of New York to Albany and beyond to the foothills of the Catskills, it is no wonder that the membership did not increase very rapidly—it is a wonder that the Lutherans kept any kind of organization at all. Add to this that after the death of Arensius, their second pastor, there was a vacancy in the pastorate lasting for ten years, and it becomes all the more astonishing that the Dutch Lutherans held together, and is certainly a testimony to their fidelity to the confessions of their fathers. It is not very easy to determine just what effect these early Dutch Lutheran congregations had on the later development of our Church in New York. When the Germans came they soon outnumbered and overshadowed those who were their brethren in the faith, though of another nationality. Among the early pastors of the Dutch Lutherans were the Falckners, Daniel and Justus, and William Christopher Berkenmeyer, the latter organizing the Lutherans of New York City into a kind of Synod, on the rolls of whose lay members the majority of names are clearly Dutch. English soon gave way to Dutch in the church at Albany, to be replaced in later years by German, which again had to yield or is yielding to the language of the land. To meet the growing demands of the English speaking Lutherans affiliated with the General Council, a new Synod has lately sprung from the German body known as the New York Ministerium, and the church records of the congregations belonging to this body show that a large number of the old Dutch Lutheran families remained true to their faith and are to-day active in building up a strong English Lutheran church in the territory many years ago settled by their forefathers.

All honor, therefore, to the Dutch Lutherans. They were brave, heroic, faithful men and women. Their patient struggle for their faith was not in vain, and to-day still the Lutheran Church in America owes them a large debt of gratitude.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

1st Sunday after Trinity. June 5, 1904.

Moral Inability

(I Cor. ii : 9-10)

Biblical Topic Reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: What is the difference between "the natural man" of to-day and the natural man of God's first creation? What brought about this difference? What are the characteristics of "the natural man"? What is meant by "spirtually dead"?

Lessons for our own lives: 1. *Our helplessness by nature.* We are "born of the flesh." That puts us, by nature, in the realm of the fleshly things. The realm of the spiritual is not only higher, but its hights cannot be scaled by any climbing from below. Flesh cannot make itself spirit. The division is analogous to that which exists in the natural world between the various kingdoms. What belongs to the mineral kingdom cannot, by any possibility, develop into the vegetable. This is admitted by scientists. Those who find no difficulty in the theory of evolution, beginning with the presupposition of life, no matter of how low a form, yet life nevertheless deny that we have any reason to believe that there is anything living, unless it has come from preceding life. Sand can never change itself to grass. No more can flesh develop into spirit. Yet in the world of nature sand can be taken up into the life of the vegetable kingdom by the reaching down of the higher form of life, and the assimilation of the lower into itself. There is sand, silica, in the blade of grass and of the corn. But it is there because the living thing touched it and absorbed it, imparting to it life, and making the dead thing part of itself. Unless the spiritual reach down and assimilate the fleshly, there can be no entrance of the fleshly into the realm of the spiritual. And even if this take place, there must be much of change and renewal in that which thus receives the touch of life! Luther expresses this same truth in the first words of his explanation of the Third Article. The same thought is expressed differently in the Second Article of the Augsburg Confession. Read it there. The absolute powerlessness of the man "born in sin" is definitely shown; for how can one "with concupiscence," the taste for evil, the desire for the will of self, and "without fear of God," without trust in God,"—how can such a one "by his own reason and strength believe in Jesus Christ . . . or come to Him"? There stands the Cross! The Atonement is complete! The work of Redemption is finished! Yet the dead soul is powerless to see or to hear, or to desire. If there came not, in addition to all the work of Christ, One to bring the new life from above, and to give the power to the sinner, to hear and to accept the gift, we were lost beyond all hope.

2d Sunday after Trinity. June 12, 1904.

Our Orphan Homes

(James i : 22-27)

Missionary Topic Reviewed by Rev. G. C. Berkemeier, D.D.

In turning over the pages of the Bible few sentiments strike a deeper chord in the human heart than that contained in the verse of the twenty-seventh Psalm of David, which says:

"*When my father and mother forsake me, then the Lord will take me up.*" It contains a sweet promise of hope and assurance from the Giver of every blessing to a class whom in His inscrutable wisdom God has seen fit mysteriously to afflict. To the orphan, helpless and dependent by being deprived of his natural guardians and protectors, it says in tones of loving sympathy, the Almighty God, the Maker of heaven and earth, the source of all power and might, the Creator of man himself, He will be your Father; He will take you under His especial protection; He will be to you throughout the journey of life, amid its ever changing scenes of joy and sorrow, a guardian, guide, friend, and prove to you in every phase of varied experience a more sure and ready help than is within the possibility of an earthly parent.

God has kept His promise. All over the country, all over the Christian world, we find beautiful and excellent homes for the destitute orphans, where multitudes of helpless, parentless children from day to day and from year to year are being fed and clothed, instructed mentally and morally and sent out equipped for the battle of life.

There is something peculiarly grateful to the benevolent heart in this work for the orphans. It affords a most beautiful and blessed illustration of the beneficence of our holy religion. Among the renowned heathen of antiquity were found the monuments of power and pride and oppression, of selfishness and of ambition; but of mercy to the miserable—not one! While in lands truly Christian efforts in every form are employed to prevent, to mitigate and to remove human wretchedness. Among these none is nobler than those Christian homes for the helpless, outcast, perishing orphan. They are temples of humanity, monuments of mercy, and a beautiful realization of what Christ meant when He said: "Whosoever receiveth such a little child receiveth Me." Who can estimate the results of the work of such institutions upon the temporal and eternal destiny of the orphans who are here trained? What

miseries do not the Homes alleviate and remove, in soothing the pangs of dying parents and in rescuing the poor, defenseless, perishing child from death, ignorance and vice, and training him to usefulness, honor and virtue.

Our orphanages have, of course, their rules and regulations. Children are admitted usually not under three years of age nor over ten, and all are required to remain until 15 or 16 years of age. To be admitted a physician's certificate is required stating that the child is healthy, mentally and physically, and an agreement has also to be signed by the relatives or friends promising to respect and abide by such rules as shall be made by the trustees for the proper government of the children. These are the only and simple conditions of entry. Discharge of children from the Orphan House is effected in either of two ways: First, by surrender to such relatives and friends as are able and qualified henceforth to assume the care and oversight of them, or, second, by indenture in Christian homes, where they may learn useful and necessary lessons in household duties or other proper employments, receive kind and considerate treatment and thus be enabled at the end of their term of service to start out prepared in body and mind for the responsibilities of life.

The rules as to the ages of admission and dismission make it possible for the child to remain in the institution anywhere from six to thirteen years, and hence to many it is the only known or remembered home of their childhood, while to a very large number of others it is associated with the best years of their early life. The children are not taken and kept for the purpose merely of tiding over a quarter or half year of adverse fortune in a family. They are orphans, helpless and dependent. They enter the institution because they have no resources of support elsewhere; they will have none in the future, except for what they are fitted here.

The Christian Church is the spiritual mother of the orphan children. It is her solemn duty to provide for them, and all the members of our congregations should learn to understand the absolute necessity, the noble object and the gratifying results of this noble work of charity. We want our work properly understood and are convinced that, once understood, a widespread interest will be awakened, and on all sides helping hands will be found. We need all the interest that can be aroused and all the help that can be furnished. Our Lutheran orphanages are, as a rule, not supported by the State or by any public source whatever. The inmates are orphans, destitute orphans, and, of course, cannot pay. So we are dealing here with a strictly charitable enterprise, and the more the friends of the orphans do at one end, the more we are able to do at the other. Look at this work. Examine into its merits! We are here dealing not with criminals and vicious characters, who have themselves to blame for their misery and whose condition can be improved only in very few exceptional cases. Here are dear, sweet little children—behold the sublime spectacle—the rescue of the innocents, the work of Christian believers in seeking out helpless little ones, taking them to a loving, merciful heart and raising them toward Him who is "mighty to save."

Here we find a beautiful and blessed illustration of the power of Faith and Charity walking hand in hand, of the grandeur and beneficence of our religion. Here is, indeed, a work that calls every humane and glorious feeling into action, and the blessing of those who were ready to perish and were rescued, descends in its most grateful fragrance upon all who have taken part in the execution of such a noble enterprise. Does it not occur to you, dear reader, that in yielding your support in this work you are honored with being the ministering one of the Father of mercies Himself, Who in a form so sublime as it is full of touching pathos, declares: "*The Father of the fatherless is God in His holy habitation!*"

3d Sunday after Trinity. June 19, 1904.

The Spirit's Call

(II Thes. ii: 13-17)

Biblical Topic Reviewed by Rev. C. Armand Miller

Questions to be answered in brief papers: In what does the call of the Holy Spirit consist? How does the Spirit call men? What is the effect of the call?

Lessons for our own lives: 1. *A wonderful call* is that of the Spirit! He takes the Word of God, his trumpet, and through it sends the call which pierces through the deadness of the human soul, and makes its message heard. Only God can speak so that the dead shall hear. Our Lord Jesus did that when He stood by the bier of the young man of Nain, and by the couch of Jairus' daughter, and by the tomb of Lazarus, and what He did calling the dead body to live again the Holy Spirit does for the dead soul, so often as through Word or Sacrament He calls.

It is a wonderful call in that from which we are called to depart. It offers us freedom from the dominion of sin, from the slavery to Satan, in which we are found by nature. It unlocks the thrice barred gates of the kingdom of death and darkness, and makes plain the pathway of escape from our

captivity. It is wonderful, too, in that which it invites us to enjoy. It presents before us the highway of holiness for us to walk in, it sets before us the liberty of the sons of God, it flings wide the portals of the kingdom of Christ, it bids us taste and see that the Lord is good!

It is most wonderful in the power that it brings to respond. Not only does it bring the power to hear, but it makes the man able to accept. Not that he can *do* anything, can lift toward God an acceptable thought or prayer, can *come* nearer to God; but he has a new power that he had not as a natural man, the power *not to resist* the Spirit, not to choose and prefer the evil, a power to yield himself, submissive, to the Holy Spirit, that He may press further the work of grace in the heart. Only God Himself can speak with a Word which bears in itself the strength that is needed to give response. So Christ to the young man who was dead with the command to arise gave the strength to obey the command.

2. *Be warned against the rejection of the call of the Spirit.* For God will not waste such gifts as these. When the Word of God comes to you, bearing its own divine energy within it, see to it that ye resist not the Spirit. He will not always strive. He will not call us to salvation, or to service, and wait and call again, if we refuse to use the strength that He offers in His call. Let us rejoice at every call of the Spirit, and let us hear and answer, and go forth in the might that He gives so surely as He calls.

4th Sunday after Trinity. June 26, 1904.

The Swedes on the Delaware

(Luke xii: 31-40)

Historical Topic Reviewed by Charles J. Smith, Mt. Airy, Philadelphia, Pa.

The opening of the seventeenth century found the New World beckoning to the Old and offering abundant opportunity for adventure, gain, and, above all, the free and unhampered worship of God. Europe was beginning to look away from the Reformation agitation and was casting her eyes toward the West. Kings and princes began to revolve in their minds schemes for its colonization.

In Sweden Gustavus Adolphus was King, and in the keen judgment of this noble Christian sovereign we find the first conceptions of Swedish colonization in America. It was his purpose to open up a safe retreat for the oppressed of every land, without national limitations, to plant the Christian religion among the Indian tribes, and to advance the political and commercial interests of his kingdom. So intent was he upon this plan that a few days only before he gave up his life on the victorious field of Lützen, in 1632, he recommended the colonial project to his people and designated it "the jewel of his kingdom."

Five years after the death of its author the project still lived, and in 1637 the first colony of Swedes sailed from Gäteborg, and, after a tempestuous voyage, found a landing spot on the banks of the Delaware River.

Their political history is soon told. Never large in numbers, they were in constant conflict with the Dutch. The latter erected a fort upon Swedish territory, which the Swedes captured on Trinity Sunday, 1654, and named it Fort Trinity. The succeeding year it was recaptured along with Fort Christina, and New Sweden became part of the dominion of the famous Governor Stuyvesant. Their political identity with the Fatherland was lost.

But not so their religious life. Among the first royal instructions given to John Printz, the Governor, was this clause: "Above all things shall the Governor consider and see to it that a true and due worship, honor, laud and praise be paid to the most high God in all things, and, to that end, all proper care shall be taken that divine service shall be zealously performed according to the unaltered Augsburg Confession, the Council of Upsala and the ceremonies of the Swedish Church." And for years these instructions were faithfully obeyed. Even when they were compelled to submit to Dutch rule they wrung from Stuyvesant this reluctant concession in the terms of surrender: "Those who chose to remain shall have the liberty of adhering to their own Augsburg Confession, as also of supporting a minister for their instruction."

In those early years their faith was very real to them, and in their hearts burned the missionary flame. Those early instructions contained a fervent hope that "the wild nations about them should be instructed in the truths and worship of the Christian religion." The result was that these Swedish Lutherans became the first missionaries of the Cross in that section. Luther's Catechism was translated into the language of the Indians, and so greatly were they enlightened by it that many were converted.

Those first decades in the history of the Swedes on the Delaware were fraught with peculiar trials and discouragements. From 1647 to 1671 the Rev. Lars Lock was practically their only pastor. Then Rev. Jacob Fabricius of the Dutch Church became associated with him. Lock soon died, and Fabricius became blind, so that most of the work devolved upon several lay readers. The outlook was, indeed, dark. The younger gen-

(*Continued on page* 26.)

Herman Rohrs

By William H. Steinkamp .

ON March 29 another of the pioneers in the Lutheran young people's work in New York City, which resulted in the organization of the Luther League, passed into the life eternal.

Mr. Herman Rohrs, for 18 years an earnest and zealous member of St. Peter's Young Men's Association, died at his home in Hillsdale, N. J., at the age of 52.

Born at Wilstedt, Hanover, Germany, on April 7, 1852, he came to America when 17 years of age, and engaged in the grocery business, at the time of his death being a member of the firm of Middendorf & Rohrs.

He served several terms as president of the New York Retail Grocers' Union with distinguished success, and with voice and pen advocated both at Albany and at Washington measures intended to protect his fellow tradesman and the consumer in general, and was the consistent and uncompromising foe of all bad and vicious legislation.

He became a member of St. Peter's Young Men's Association in May, 1886, served as its treasurer in 1887 and 1888, as president in 1889, and he remained an active member until his death. The portrait which appears in this issue is from a photograph taken in 1888.

When the suggestion was made in St. Peter's Association to organize the Lutheran Young People's societies of the churches in New York City into a central body he was placed upon the committee to take charge of the matter, and was very influential and active in the work, serving as vice-president for several terms, also representing his own and the district organization in the State and National Leagues.

A few years ago Mr. Rohrs took up his residence at Hillsdale, N. J., and was instrumental in the organization of the First Evangelical Lutheran Church at Pearl River, a town nearby.

The funeral services were held in the church at Pearl River on March 31, and in the Beekman Hill Church, the temporary place of worship of St. Peter's congregation on Good Friday, April 1.

At a meeting of St. Peter's Young Men's Association held on the fifty-second anniversary of his birth April 7, 1904, a tribute to his memory and resolutions of condolence and sympathy for his family were offered, and unanimously adopted.

The names of Herman Rohrs, Frederick T. Huber and Herman J. Haendle, all pioneers in the Luther League work, and now gone to their reward, will ever be associated with the history of the Luther League of America.

Buffalo

General Information

(*Continued from page 12.*)

The following restaurants have been recommended for those who use the European plan: Kennilworth Café, Lexington avenue and Elmwood; Statler's, meals 25 and 40 cents; Child's Dairy Restaurant, *à la carte;* Carlson's Restaurant, Hoebblein's Bakery, Elmwood street.

The Music Committee have secured Prof. Herman Schorcht to direct the Luther League Convention chorus of 250 voices.

The business sessions will be held in the Church of the Redeemer, Elmwood and Highland.

The Local Committee insist on all delegates and visitors going direct, immediately on their arrival, irrespective of stopping places, to the Hotel Lafayette to register.

The opening session of the convention will be held in St. John's Lutheran Church, Hickory, between Williams and Broadway.

For credentials for delegates application should be made at once to Rev. Chas. K. Hunton, Statistical Secretary, of the Luther League of America, 470 Mound street, Columbus, Ohio.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

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IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

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LUTHER M. KUHNS, OMAHA, NEB.
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AS SPECIAL ASSOCIATES,

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Editorial

Forty days after Easter Christ's promise to the disciples was fulfilled. The Holy Spirit was given, the disciples were endowed with power and they at once began to witness for Christ. It is for us living in the dispensation of the Spirit and of the priesthood of believers to witness for Christ. The great work of the Spirit is to sanctify.

The witness for Christ, laboring for him with the Apostolic Spirit, will receive abundant testimony of the Spirit's marvelous power. In the ministry, as deaconesses and as teachers opportunity is given to witness for Christ. But there are many other ways in the quiet but earnest life of a Christian in which sincere laymen can find occasion for witnessing.

This quiet witnessing by our Luther Leaguers may be by a pure and upright life. For it is the office of the Holy Spirit to communicate the life originating in God. In calling men to repentance and kindling and preserving them in the faith it is the Spirit that completes Christ's work of salvation. In leading men to Christ there is a wonderful influence and a silent power exerted by a simple Christian life. The life lived near the Saviour is the masterful life, and at this season of the Church year we do well to allow ourselves practical reflections on the phenomena of the birthday of the Church.

When our young people speak with pride, just pride of their Lutheran Church and her work, and follow it up with true devotion to their Church, they are sure to arouse a new interest among others who have not appreciated their Lutheran Church and her mission.

The varied activities of the League ought to make us realize more keenly than we do that our Church is worthy of the best love and the loyalty of the best of us. Our faith, our history, our service, our mission, all tell us that our Church deserves our steadfast devotion. There is not a church in America so worthy of young Lutherans' enthusiasm as the grand old Church of the Reformation. We ought to be proud of being Lutherans.

As we exercise a living faith, and as we do individual work for our Church and see her influence grow broader and deeper in this country, our admiration will be constantly quickened. It cannot thrive on mere sentiment. The more you work for a cause the more you love it. The greater your devotion, the more vigorous your enthusiasm.

We love to tell of "how the times have changed." They have. But the human heart

and the love of Christ have not changed. Thank God, there are those who, opening their hearts to that love, find that, in spite of the changed times, the love of Christ still has the power to fire them with the same glad, abiding enthusiasm for the Kingdom which marked the first Christians. As we open our hearts to that love of Christ we shall find that its wonderful power still abides to constrain us to live for the great and eternal purposes of God. We shall find that it is possible for us also to say: "For me to live is Christ."

We claim to be a great Church, founded upon a great doctrine, great in size and great in the field to be occupied, but with all our boasting how little we give. We have wealth in our Church in abundance. Our members own many lands, cattle, buildings, and if the heart were right there would be such an outpouring of wealth into the treasuries of our boards that there would be no reason for retrenchment. One of the commendable objects of the Luther League of America is to instruct both in the Scripture, that its members may know what the Lord wishes, and in the operations of the Church, that they may learn how to advance its interests. It cannot be expected that those who are old and have not had the opportunity of learning the blessing of giving, can, at the latter end of life, during which they have been accustomed to toil and save, learn this privilege and blessing.

The cry comes that one of our mission fields cannot be supplied with all the money needed, that its operations must be restricted because an insufficient amount was apportioned for this object, and because that which was apportioned has not been paid. Ought we not, at least, to be shamed into giving when we look at the offerings of those who have just come out of heathenish practices and worship to that of the true and living God?

But there is a bright side to this seemingly dark outside. In one of our Northwestern cities recently a college building has been erected at a cost of $80,000, every cent of which has been paid, and the total membership of the Synod erecting and controlling that institution is 14,000. At the same time, these people have contributed in addition to the current expenses of their churches, the sum of $14,000 for mission operations in China. Some one asked why these people have done so nobly, and the reply by one of our ministers was: "Because of their spiritual instruction and the education of the laity in reference to the work and needs of the Church." Again, two buildings have been erected by another Synod, one of them a college and the other for seminary purposes, at a cost of $175,000. On the day prior to the dedication of these buildings there was found to be a shortage of a number of thousands of dollars. It was resolved that God's blessing upon these buildings and the work to be done there could not be asked until this money was raised, and before the day passed every cent had been collected. Where the people have been taught what the Church is doing, and what is required to carry on the work, there is never a failure to raise money.

Publishers' Column

There was an unusual demand for the current number of the Luther League Topics, nothwithstanding the increased edition that we printed. In consequence some of the late orders from both old and new subscribers could not be filled. This is greatly deplored. The number for the new quarter is now being printed and will be in the hands of subscribers by May 15. Order now if you want your supply promptly.

Some large orders for the Luther League Hymnal, together with the increased general demand for this book, has depleted another edition. We are printing more, and hope to fill all orders promptly in a short time

A few of our Sunday schools have inaugurated the plan of giving the boys and girls whose names appear on the "Roll of Honor" for attendance a Luther League Pin. Others are using them for Easter gifts. The scholars appreciate these very much and we are told where they are used they are an incentive to regular and punctual attendance. One Sunday school used the badge with hanger and every year adds another bar for continued good behavior and perfect attendance. A plan well worth the trying.

For subscriptions and all supplies address LUTHER LEAGUE REVIEW, P. O. box 876, New York City.

Luther League Topics

Continued from page 22.

eration was drifting away from the Church and only the older members remained faithful. And then it was that an appeal gained the ear of King Charles XI of Sweden. "We beg that there may be sent to us two Swedish ministers, well learned in the Holy Scriptures, who may defend both themselves and us against all the false teachers and sects by whom we are surrounded, or who may oppose us on account of our true, pure, uncorrupted service to God and the Lutheran religion, which we shall now confess before God and all the world and, if needs be, are ready to seal it with our blood." This touching appeal resulted in the arrival in 1696 of three Swedish ministers, Revs. Rudman, Björk and Auren.

Rudman and Björk were church builders, and with little money and much sacrifice they built substantial churches, which yet remain as witnesses of their toil. Old Swedes Church, near Wilmington, was dedicated July 4, 1699, Rudman preaching the sermon from Psalm cxxvi: 3. Gloria Dei Church, at Philadelphia, was consecrated July 2, 1700, Björk preaching from II Samuel vii: 29. Both of these historic edifices still remain and are well worthy of a visit from all who prize the lives and struggles of the pioneers of our faith.

The opening years of the eighteenth century brought many Lutherans to America. These were very largely Germans. The spirit of Christian fellowship and love between those early Germans and Swedes should be thoughtfully noted. When the Patriarch Muhlenberg arrived in 1742, Gloria Dei Church was opened at stated times for the use of the German congregation, and "within its consecrated walls the father of the Lutheran Church in America first proclaimed the unsearchable riches of Christ." Swedes and Germans stood together on the basis of the unaltered Augsburg Confession. For them the Bible was the only infallible rule of faith and practice, and therein lay the unity in their relations. The most interesting event in this period was the ordination by the *Swedes* of Justus Falckner, a *German*, to serve a *Dutch* pastorate.

But the closing years of the history of these Swedish churches are the most disappointing. We see them leaving the ranks of Lutheranism and gradually passing over into English Episcopalianism. It seems, indeed, a strange anomaly that these devout and devoted subscribers of the Augsburg Confession should so soon forsake their first love. Various causes conspired to effect such a change. There was no recruiting of the ministerial ranks from the native Swedish Americans. The Fatherland must supply the ministry, and, unfortunately, the authorities in Sweden sent, transferred and removed pastors at pleasure. Perhaps the greatest of these Swedish pastors was Charles Magnus Wrangel. English was the preponderant linguistic medium which he used. Conditions demanded English services. He was recalled in 1768, and the churches never recovered from the blow. He was succeeded by Dr. Nils Collin, the last of the pastors sent from Sweden. Where were they to seek for other pastors? Dr. Collin during his ministry had eight Episcopal assistants. The Church of England alone seemed to furnish English speaking pastors. A gradual transition took place. After a time the name *Lutheran* was lost. Gloria Dei was received into full connection with the Episcopal Church, and her sister churches have followed her example. The cause is not difficult to find. "American ecclesiatical interests could not be cared for by consistories and bishops on the other side of the Atlantic." A native ministry familiar with all the needs of the field is a necessity.

But, though they have departed from us, the history of the Swedes on the Delaware belongs to the history of American Lutheranism, and we must utter a protest against the historical claims which Episcopalianism makes. Those Swedish pioneers were distinctly Lutheran, and we, as Lutherans, glory in the achievements of men like Rudman, Björk and Wrangel. Only in the last century do their lives and deeds belong to another denomination. Their early history belongs to us, and with all their faults and failures we love them still because they were one with us in faith.

Pennsylvania Railroad Exhibit

At the Louisiana Purchase Exposition—World's Fair, St. Louis, 1904.

The Pennsylvania Railroad System will have a large and most interesting exhibit at the St. Louis World's Fair. The varied features of its progress will be exemplified in a 33,000 square feet section in the Transportation Building by a locomotive testing plant. The operation of the testing plant will be particularly entertaining to the general public as well as instructive to railroad men and engineers in general. The apparatus by which the various locomotives will be tested consists of a set of supporting axles, upon each of which are mounted two steel-tired supporting wheels, so placed that the distance between them corresponds to the standard gauge of track upon which the locomotive usually runs (4 feet 8½ inches). Upon these wheels the driving wheels of the locomotive under test rest, as upon a track. The journals in which these supporting axles run are 9 inches in diameter and 24 inches in length, and are carried by self-adjusting bearings held in pedestals of special design, resting upon a foundation constructed sufficiently heavy to bear, not only the weight of the testing plant and the locomotive, but also to withstand the oscillations and shocks produced by the locomotive when running at a high rate of speed.

Our Churches and Institutions

Greater New York

— The beautiful new Gothic structure of the Church of the Atonement, Edgecombe avenue and 140th street, Rev. F. H. Knubel, pastor, was consecrated on Easter Sunday. The service took place in the afternoon, a congregation of about 750 people taxing the seating capacity of the new building. The sermon was preached by Rev. E. J. Wolf, D.D., LL.D., of Gettysburg, and addresses were made by Rev. J. B. Remensnyder, D.D., LL.D., president of the Synod of New York and New Jersey, with which synod the Church of the Atonement is connected, and by Rev. Luther M. Kuhns, General Secretary of the Luther League of America. The solemn rite of consecration was performed by the pastor. The congregation was organized January 21, 1897, with 80 members. Now there are enrolled about 450 members, 100 of whom were added at the Easter time. The auxiliary organizations are a Sunday school of 600 members, a Ladies' Aid Society, a Luther League and a Junior Luther League. The church property is worth $125,000, with a mortgage of $37,500.

— Rev. William Freas, Jr., a student of the Lutheran Seminary at Gettyburg, has been elected pastor of Bethany Church in the Bronx, and will assume charge of the congregation on Pentecost, May 22.

— The Church of the Redeemer, Brooklyn, Rev. S. G. Weiskotten, pastor, celebrated the tenth anniversary of its organization by special services in both church and Sunday school on April 17. On Tuesday evening a congregational reunion was held at which greetings were extended by neighboring pastors.

— The thirtieth anniversary of the founding of the Bethelehem congregation, Brooklyn, was celebrated on April 2-4. The festival address in the evening of the 3d was delivered by Rev. Prof. C. E. Lindberg, D.D., of Augustana Theological Seminary. A concert was also held at which the violinist Vitali and the tenor Björksten appeared.

— The Emigrant Commission of the General Council has decided upon the erection of a new emigrant house at 4 State street. It is to cost $58,000, and will accommodate 130 guests. Twenty-five thousand dollars is at present in the building fund. The lease on the present quarters expires November 1. Almost 3000 guests were registered last year.

— The New York Lutheran Ministers' Association, recently organized, held its April meeting in the Young Men's Christian Association Hall, Second avenue and Ninth street. The Rev. C. Armand Miller read a paper on "An Attempt to Devise a Feasible Plan for Definite Religious Instruction in Co-operation with the Public School." The next meeting of the association will be held in the Young Men's Christian Association rooms, as heretofore, on Monday, May 9, at 2.30 p.m. The Rev. J. B. Remensnyder, D.D., LL.D., will read a paper on "By What Means to Make the Influence of the Lutheran Church Upon the Community More Deeply Felt Than in the Past." The Rev. F. H. Knubel will open the discussion. Any Lutheran minister residing in New York City or vicinity may become a member by paying the annual dues of 25 cents, and signifying to the secretary his desire to be enrolled. The Rev. Dr. G. U. Wenner is president. Pastor F. C. Krapf, Elizabeth, N. J., is the secretary.

Philadelphia

— Rev. A. S. Fichthorn, who recently returnd from India, and whose health was much improved by the voyage, may in the near future supply the pulpit of Dr. Seiss.

Chicago

— The Ebenezer congregation held a meeting on March 19 for the purpose of raising money for the church building about to be erected. The sum of $3900 was subscribed with more to follow. The Building Committee has recommnded a building costing $20,000.

Baltimore

— The new Lutheran congregation in North Baltimore, of which Rev. Dr. Studebaker has been called to the pastorate, was organized on Wednesday evening, April 6, taking the name of the Chuch of the Incarnation. The Sunday school was organized on Sunday, April 10. Mr. and Mrs. J. C. Breckenridge presented the congregation with a silver communion service, and a number of ladies made a presentation of altar linen. The organization has a membership of about 100. The congregation now meets in a hall, but plans for the purchase of a site and the erection of a church building are being considered.

Cincinnati

— The First English Lutheran Church, Rev. Jacob W. Kapp, pastor, made an offering of about $6500 on Easter Sunday morning. The amount was received in response to a call for funds to cancel the $5000 mortgage on the church building.

Buffalo

— St. John's Lutheran Orphanage, belonging to St. John's Lutheran Church, has paid off its $13,000 mortgage. It supported 61 orphans this year, and has $1000 in bank. Six of the orphans were confirmed at Easter.

Allegheny

— St. Luke's Church, Rev. J. W. Romich, pastor, has become self supporting. This church is three years old. It has a membership of 125 and a Sunday school of almost 300. A beautiful and commodious church all paid for within this brief period of time.

Toledo

— Trinity Church, which was recently organized in this city, and is now in charge of the Rev. J. G. Neiffer, D.D., has heroically decided to ask no aid from the Board of Home Missions and proposes to start out a full fledged, self sustaining congregation. Besides this, it is erecting a beautiful church building.

Omaha

— The Kountze Memorial Lutheran Church has been sold for $90,000, the congregation retaining the furniture and the material of the building. A new site will be selected and a fitting church and parsonage will soon be erected.

Denver

— The founding of a second English Lutheran Church in this city is being considered by the General Synod authorities.

MISCELLANEOUS

— Rev. Geo. H. Schnur of Chillicothe will dedicate his new church June 5, and will have a week of special services.

— The church at Springfield, Ill., of which Rev. J. M. Francis is pastor, has received a legacy of $500 from the estate of Miss Elizabeth Susan Miller.

— Treasurer Waldeland of the United Norwegian Synod, recently received a legacy of $500 for Chinese Missions and another of $1000 for the support of poor students. Both are the gifts of J. P. Swiggum.

— John J. Stokke has presented $1,000 to the Pacific Lutheran Academy under the control of the Norwegian Synod for necessary improvements.

— By the will of the late Mr. D. K. Ramey, member of the Second Lutheran Church, Altoona, Pa., the following boards and institutions will each receive $500: Board of Home Missions of the General Synod, Board of Foreign Missions of the General Synod, Board of Education of the General Synod, Tressler Orphan Home, Lutheran Home for the Aged, Susquehanna University, Selinsgrove, Pa.; Midland College, Atchison, Kan.; Pennsylvania College, Gettysburg, Pa.; Sinking Valley Lutheran Church.

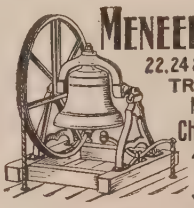
— The General Synod Board of Foreign Missions has received a legacy of over $1100 from the estate of Hezekiah Mullen, late of Bendersville, Pa.

— Rev. Frederick G. Gotwald, pastor of Calvary Church, Springfield, Ohio, and managing editor of *The Lutheran World*, has accepted a call to the General Secretaryship of the Board of Education of the General Synod and assumed the duties of his new office May 1.

— Rev. J. W. Hassler, D.D., the venerable president of the Lancaster Conference of the Ministerium of Pennsylvania, has completed his fiftieth year in the ministry. The anniversary was suitably observed by the Conference at its meeting in Lebanon, April 19.

— Mr. D. K. Ramey, formerly president of the Board of Directors of Susquehanna University and a prominent layman of the Allegheny Synod, died at his home in Altoona, Pa., on March 20.

— Emmanuel Lutheran Church, Etna, Pa., Rev. J. M. Guss, A.M., pastor, celebrated on March 15 its "Jubilee and Independence Day," it being the fourth aniversary of the present pastorate and of the Woman's Home and Foreign Missionary Society, and its beginning as a self-supporting congregation. The congregation was organized a little over four years ago and at present has a membership of 209. It has a large Sunday school, a Luther League, a Junior Luther League, a Cradle Roll and a Brotherhood of Emmanuel. Its contributions to all objects have amounted to $10,000 and it owns, with but small debt, a good, substantial church edifice.



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Last of the Season

Pennsylvania's Washington Tour.

The Pennsylvania Railroad's last three-day personally conducted tour to Washington, for the present season, will leave New York, Brooklyn, Newark, Elizabeth and Trenton May 12. Round trip rates—only difference being in the hotel selected in Washington—are $12 and $14.50 from New York, $10.50 or $13.00 from Trenton, and proportionate rates from other points. Tickets cover railroad transportation for the round trip and hotel accommodations. A special side trip to Mt. Vernon may also be taken. All tickets are good for ten days, with special hotel rates at expiration of hotel coupon. For itineraries and full information apply to Ticket Agents; Tourist Agents, 263 Fifth Avenue, New York; 4 Court Street, Brooklyn; or Geo. W. Boyd, General Passenger Agent, Broad Street Station, Phila., Pa.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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Uniform Statistical Blanks

For the sake of uniformity and economy of time and money the Executive Committee of the Luther League of America has adopted the plan herein set forth for the gathering of statistics, and hopes to have the full and prompt co-operation of every officer whose duty it is to co-operate. The plan is simple and will be effective, provided each and every State, district and local statistical secretary will do his part.

It will be a satisfaction to all, and will be a great help in the work to have, at the Buffalo Convention, reports, accurate, uniform and complete, from all our Leagues. This can be done, and it is the end we have in view.

THE PLAN.

1. Every Local League or organization will report through its secretary or president to the statistical secretary of the District League to which it belongs.

2. The District statistical secretary will copy these reports on blanks provided for the purpose and forward them to his State statistical secretary.

3. The State officer will make his records and forward the reports to the National statistical secretary.

4. Where there is no district or State League the Local organization will procure a blank from the National statistical secretary and report directly to him.

Upon application the National statistical secretary will furnish, free of cost, suitable blanks for these reports.

State officers should make requisition for the number needed in their territory and have them sent to the District secretaries, who can attend to the distribution to Local Leagues.

The new blanks are in card form, can be mailed for 1 cent, and, we believe, will be found quite satisfactory, though different from those you have used heretofore.

The undersigned will cheerfully furnish additional information if the plan is not fully understood by this explanation.

THE BLANKS ARE READY FOR FREE DISTRIBUTION.

CHAS. K. HUNTON,
Statistical Secretary.
735 E. MOUND STREET, COLUMBUS, OHIO.

NEW YORK

— The sessions of the eleventh convention of the Luther League of New York State will be held in the Church of the Redeemer, corner Elmwood and Highland avenues, Buffalo, in the morning and afternoon of August 16, 1904.

New York City District

— The annual spring convention of the Luther League of New York City was held on Thursday, March 17, at St. Paul's Church, Rev. Dr. J. A. W. Haas, pastor. The service was conducted by Rev. F. B. Clausen of Epiphany Church. Dr. Haas, on behalf of the St. Paul's congregation, extended greetings and welcomed the Leaguers. President Runyon of the City League responded and then called for the reports of the different Leagues. All Leagues connected with the New York District League, with the exception of the First Church of Mt. Vernon, were represented. Epiphany League reported great activity of its members in the various branches of the work of the Church. Of the 64 members, 19 are officers and teachers in the Sunday school and three are members of the church council. The League pays special attention to strangers and renders considerable financial assistance to the congregation. The report from Gustavus Adolphus Young People's Society was very encouraging; it showed that it is a wideawake society, having 20 of its members as teachers in the Sunday school out of a total of 30, and also two members of the church council. Through the report of Bethany League runs a note of sadness due to its inactivity. They report an increase in their membership of 17 during the year. Redeemer League of Yonkers, although the youngest member of the City League, shows a great deal of activity and zeal in the right direction. The members are striving to increase the membership of their congregation and give their hearty financial support to the work. The report of St. Paul's League shows activity and interest in the work, but expresses regret that the L. L. Topics and Reading Course have not met with the desired interest. They have, therefore, arranged a series of lectures by the pastor, Dr. Haas. Fifteen of the members are officers and teachers of the Sunday school and three are members of the church council. St. Paul's League contributes $10 annually toward the support of the General Secretary. St. James' League's report shows that a special effort is made to keep the younger people of the congregation in the church, to stimulate the interest in the Bible and to make the members good, faithful Christians. Eight of its members are officers and teachers of the Sunday school and two of the church council. St. Mark's League reports great activity. They report a membership of 140, the largest of any League of our District organization. About one-fifth are officers and teachers of the Sunday school and a few members of the church council. The report of Holy Trinity League showed that the work is being done steadily and successfully. Both the L. L. Topics and Reading Course are used, and four devotional meetings held every month besides two other meetings. All money collected is devoted to charity and mission work. About $1600 has been collected during the year for the new church building. Two members are officers and teachers of the Sunday school and two members of the church council. Atonement League also presented a very satisfactory report. After these reports were read the president introduced Mr. W. H. Rose of Atonement League, whose subject was: "Our Devotion to Christian Education." At the request of the District League the paper will appear in the next issue of the REVIEW. The second paper on the subject, "Lack of Candidates for the Ministry and Deaconess Work," was read by the Rev. J. W. Smith of Yonkers in his usual able and forceful manner. The many empty pulpits in our Lutheran congregations speak only too eloquently of the lack of young men preparing for the ministry in answer to the Master's call. The harvest is great, but the laborers are few. Would it not be a sad thing to see a field, ripe for harvest, covered with waving corn, and no one ready to cut it down, so that the grain would fall out or decay in the stack? If our Church is to retain her place among the Churches in the onward march of Christ's kingdom we must have more men. How many of our Leaguers and catechumens are preparing to enter the service of God? The same condition confronts us when we look at the Deaconess work. This work affords a glorious opportunity for our young women to enter Christ's service. But how many offer themselves to fill the vacant places? Very few, and yet here are two fields where the members of our Leagues may labor for the grandest of all possible objects, by the side of which all other works seem trivial and small. Nothing can transcend that labor which has for its end the moral and religious well being of mankind. Are there not some who will heed and answer, "Here am I, send me"?

— The bi-monthly business meeting of the New York District League was held at St. James' Church, Rev. Dr. Remensnyder, pastor, on the evening of April 8. Routine business was transacted, and steps were taken to strengthen the district organization and render more effective its help to the local societies. Especially, an appeal was made to all the delegates to attend more regularly the City League meetings.

— An interesting and instructive illustrated lecture on Japan was given under the auspices of the New York District League on the evening of April 15 at the Church of the Atonement, Rev. F. H. Knubel, pastor. Rev. F. B. Clausen, pastor of Epiphany Church, delivered the lecture, the views for which were furnished by Chas. Beseler Company. Messrs. W. F. Naegele and F. N. Bunger of the City League kindly loaned their apparatus and superintended its use. The lecture was given as a substitute for the address of Rev. R. B. Peery, Ph.D., missionary to Japan, whose presence on that evening was prevented by illness in his family.

— The Luther League of St. Paul's Church, Rev. Dr. J. A. W. Haas, pastor, entertained at a joint meeting on Thursday evening, April 21, the Leaguers of St. James' and St. Mark's

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churches. Mr. William H. Assenbeck, president of St. Paul's League, conducted the worship and presented the greetings of St. Paul's League to the guests. Responses were made by Mr. Runyon, president of St. James', and Mr. Christian Froelich, president of St. Mark's, Leagues. A musical and literary programme, with contributions from each of the Leagues represented, was presented. Refreshments were served, Mr. George D. Boschen of St. Paul's League acting as toastmaster. Responses were made by Mr. Runyon, Mr. Jordan, Mr. Bunger, Mr. Rado and Mr. Brandes. The meeting was pleasant and profitable, notably promoting fellowship among the Leaguers.

— The Luther League of Epiphany Church, 72 East 128th street, Rev. F. B. Clausen, pastor, is placing copies of the REVIEW in the various public libraries and reading rooms in that part of the city. Epiphany League in this matter acted upon a suggestion offered at the State League convention last fall in this city.

Buffalo District

— The Luther League of Buffalo held its quarterly meeting Monday evening, April 18, in Concordia Church. Ninety per cent. of the delegates were present. Reports were heard from the committee having in charge the arrangements for the sixth national convention, which showed that preparations are going on rapidly for the royal reception of the Luther League of America in August. The committee is striving to make this the best convention in the history of the Luther League. The League's decision to support a missionary in India has materialized in the finding of Rev. Carl Walters of Utica, who will go to the field about December 1. Following the business session a reception was tendered to Rev. Luther M. Kuhns. Refreshments were served, and a delightful social hour closed the best meeting held in Buffalo in a long time.

— On Tuesday evening, April 19, the semi-annual convention of the Luther League of Buffalo was held in St. John's Church. Addresses were given by Rev. E. F. Bachmann, Rev. Luther M. Kuhns and Rev. F. A. Kahler, D.D. The attendance was not as large as anticipated, on account of the inclemency of the weather. The addresses were of a strong character, and the singing of St. John's Church choir and the quartette of the Church of the Redeemer added to the interest of the meeting.

— The Luther League of Holy Trinity Church is gathering funds for a window in the new church, in which will be embodied the emblem of the Luther League, $10 was contributed to city missions and $25 toward the support of the General Secretary.

Rhinebeck District

— The evening service on Sunday, May 1, at St. John's Church, Hudson, Rev. Paul W. Koller, pastor, was under the auspices of the Luther League. Rev. Luther M. Kuhns, Genral Secretary of the Luther League of America, was the principal speaker. The League will be represented at the district convention at Manorton, May 3.

— The Saugerties Luther League held a largely attended and very enthusiastic "District Night Rally" on April 20. The speakers were Rev. Paul W. Koller of Hudson, and President Reynolds of the State League. The same speakers will probably speak at a rally in the First Lutheran Church of Schenectady on May 11.

— General Secretary Luther M. Kuhns will speak at Luther League meetings at St. Luke's

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Church, Valatie, on Sunday morning, May 1, and in the afternoon at St. John's Church, Hudson.

— On Tuesday evening, April 12, the Luther League of the Church of the Redeemer, Rondout, gave a reception to the newly confirmed members of the church and other young people of the church not connected with the League. Thirty new members were added to the League, increasing the roll to 112.

Albany District

— General Secretary Kuhns is expected to address a joint meeting of the young people's societies of Albany on Monday, May 2.

— The Luther League of Emmanuel Lutheran Church, Albany, is one of the most active of the Church's agencies. It has started a fund for the new church building, which is rapidly increasing. It has always, since its organization, contributed to the support of the church. One of the features is the work of the Charity Committee, which has made quite extensive distribution. The League was organized August 27, 1901, with eight members, now there are 46 members. The officers are: Pres., Mr. Godfrey J. Smith; sec., Miss Pauline Wentrick; fin. sec., Miss May Kinnicut; treas., Miss Emma Halser; librarian, Mr. William Daum.

NEW JERSEY

— The Luther League of Holy Trinity Church, Elizabeth, on Easter Sunday presented their pastor, the Rev. Fred'k C. Krapf, with a handsome new gown. This League is continuing its study of the Church Book on the basis of the "Explanation" provided by the Allentown (Pa.) District League. The meeting of March 18 was especially helpful. Mr. J. A. N. Laurvik was in charge. Papers were read by Messrs. George Piehler and Oliver Mader and Miss Hattie Hoag. A pleasant social meeting was held on April 21 in the Parish Hall of the German Lutheran Church. Pastors Fischer and Krapf made brief addresses. Messrs. Clarence R. Kline, George Piehler, Oliver Mader and William White, and the Misses May Burkeman, Kittie Morgan, Mary Martin, Johanna Neubeck and Elsie Piehler, also took part in the programme.

PENNSYLVANIA

Philadelphia District

— "What of the Future in Japan?" was the question discussed from a missionary standpoint, by Rev. Dr. R. B. Peery of Saga, Japan, under the auspices of the Philadelphia District League, on April 12 in St. Paul's Church.

— St. Luke's League has contributed $60 toward the Luther League Fund of Muhlenberg College.

— Our literature secretary, Rev. Charles L. Fry spent a fortnight after the Pittsburgh Free Conference, in conducting a series of ten institutes for the training of Sunday school teachers in ten different towns of Central Pennsylvania.

Pittsburgh District

— The semiannual convention of the Pittsburgh District Luther League will be held Tuesday afternoon and evening, May 10, 1904, in Grace Evangelical Lutheran Church, Tarentum. Rev. E. O. Graham, pastor, afternoon session beginning at 2.30 o'clock and evening session at 7.30. Emma A. King, secretary.

— The Luther League of the Church of the Redeemer, Brownsville Road, Allegheny County, Rev. H. S. Gilbert, pastor, was organized on Wednesday, April 13, with 21 charter members. The devotional meetings are to be held every Wednesday evening, at which the books of the first Reading Course will be studied. With these books as a beginning it is expected to build up a library.

— The Parish and Mission Society of the First English Lutheran Church, Pittsburgh, Rev. D. H. Geissinger, D.D., pastor, at its last monthly meeting decided to begin weekly services, which are to be each Sunday evening before the regular vesper service. The Luther League Topics are to be used.

Greensburg District

— The tenth anniversary of the Luther League of Penns Station was celebrated Friday evening, April 8, members of neighboring Leagues were present. The church was beautifully decorated with the League colors and emblem and palms. Rev. A. L. Yount, D.D., of Greensburg conducted the devotional exercises. Rev. P. Doerr, pastor of the congregation, delivered the address of welcome. Rev. Luther M. Kuhns, General Secretary of the Luther League of America, delighted the large audience by his able presentation of the work Leaguers in general are doing. He spoke of the importance of the young people working for their church, and said that the League, as the child of the Church, is accomplishing wonderful results throughout the United States. Rev. Kuhns held the closest attention of his audience, and as a result of his impressive talk, some of the young people of the church, who had not been members of the League, have expressed a desire to work for the cause. Rev. Prof. W. T. Cline of Hickory, N. C., who, unexpectedly visited the League on this occasion, spoke of the importance of the young consecrating their lives to the work of the Master. He, also, said he was glad to bring greetings from the "Sunny South." Words of kindly greeting were given through A. Frank Landis, who presided, from Wm. C. Stoever, Esq., president of the National League. Mr. A. Raymond Bard, president of the State League, and Rev. F. W. E. Peschau of Miamisburg, Ohio, one of the organizers of the Pennsylvania Luther League. The singing by the Gustavus Adolphus choir of

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Irwin, and the soloists, Wm. Matthews, A. M. Doerr and John Jones, added greatly to the evening's entertainment. The history and significance of the Luther League emblem was told by seven girls of the League.

Berks County District

— On the evening of April 15 the Luther League of Zion Church, Womelsdorf, Rev. O. E. Pflueger, pastor, celebrated its first anniversary and extended a reception to the new members, on which occasion the League also presented to the pastor a purse of $125. The Rev. G. S. Seaman of Leesport was present and delivered an address.

— The Luther League of St. James' Church, Reading, Rev. M. C. Horine, D.D., pastor, contributed $58 to the fund to liquidate the debt on Topton Orphans' Home. The League is one of the active forces in the Church. It is efficiently officered by Mr. George H. Fink, president, and Miss Alice R. Hemmig, secretary. This League entertained the District League convention in Reading, April 21.

Williamsport District

— On the evening of April 8, the Luther League of St. John's Church, Northumberland, celebrated the birthday of Rev. C. R. Botsford, the pastor, by holding the monthly meeting of the League at the parsonage. The attendance was large. Refreshments were served by the League, and the pastor and his wife were each given a handsome rocking chair. This organization of young people is active and loyal. The weekly prayer metings are well attended. The monthly meetings are carefully planned and always interesting. They draw large numbers of young people together. The League supports a native worker in India.

GEORGIA

— The Luther League of the Church of the Ascension, Savannah, entertained the confirmation class in the evening of April12. A delightful musical programme was rendered, refreshments were served and a social time enjoyed. The League is active, and is making good progress. Several new members have been added during the year.

MINNESOTA

— The Luther Leagues and other Lutheran societies of Goodhue County held a convention in the First Norwegian Lutheran Church at Kenyon, on March 18 and 19. The first session was devoted to mission topics. At the second session President J. N. Kildahl of the Minnesota State League delivered an address on "The Young Christian's Duty." A paper by Mr. K. O. Finseth on "The Importance of Organizing a District League," resolutions and discussion looking to a permanent organization, reports from local societies and discussion on ways and means of improving the society work were features of the second day's sessions.

SOUTH DAKOTA

— The seventh annual convention of the Luther League of South Dakota will be held in Brookings, S. D., May 24, 25 and 26, 1904. Every Young People's Society connected with a Lutheran congregation or a Lutheran institution of learning in the State should make preparations to be represented at the convention. Lutheran pastors and professors within the State are considered delegates when present. A general invitation is extended to all Lutherans. Further information concerning the convention will be cheerfully furnished by either of the undersigned: C. K. Solberg, pres., Vermillion, S. D.; J. M. Otterness, cor. sec., Brookings, S. D.

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The Electric Lighting of Cars on the St. Paul Road

One of the many practical subjects in the realm of railroad operation which has attracted the attention of our technical schools, is the lighting of trains. The Chicago, Milwaukee & St. Paul Railway, which is the pioneer in the lighting of trains by electricity, recently received an inquiry upon this subject from the Massachusetts Institute of Technology..

The lighting of trains by electricity on this road was begun over sixteen years ago. They have found that the most successful and the most reliable and efficient system is that in which a dynamo is operated by a small engine located in the baggage car and taking steam from the locomotive. Each car of the train is equipped with an auxiliary storage battery.

The St. Paul has nine such trains in service every night, and the failures from all causes have averaged about five per cent. of the hours of lighting, and that four per cent. of this is due to the failure of locomotives in severe winter weather.

Altogether the St. Paul road has two hundred and eighty-three cars equipped for this method of lighting. The electrical department is now experimenting with axle lighting devices, with which it has equipped three cars with as many systems. *This makes a total of over three hundred, which is the largest number of electric lighted cars in service on any one railroad in the country.*

Aside from its being the most efficient system, the electric lighting of trains provides the elements of convenience and safety. By this means the danger of fire in case of wreck is greatly diminished. Through its commendable enterprise the management of the C., M. & St. P. Railway has won for the road the distinction of having the best lighted trains of any railroad system.

The Junior Leagues

By Rev. C. Elvin Haupt, D.D.

WELCOME, Spring! Thou art the emblem of youth.

The Lookout Committee will no doubt find grand opportunity for work at this season in their department.

Take care, now, of the Juniors, and some day the Juniors will take care of the Church.

The Luther League Topics are proving very interesting among the Juniors this year.

No cultivation should be more preciously cared for than that of the soul of a child.

"What may I do for my League?" should be the cry of every Junior.

Some of our best resolutions are like the blossoms that perish. A few raindrops of discouragement seem to drown them completely.

The secret of the perpetuity of the Christian home and nation is Christian education. Hence the importance of the Luther League with its Juniors—all at work.

It is the purpose of the Junior League to be continually resuming. Of this, Life is constituted.

In the matter of conducting the League among the Juniors a very pleasing variety may be had by the reading, by one who has a clear voice and who pronounces well, of short anecdotes or a brief story, culled from the church papers; especially those which convey a good suggestion.

There are many reasons why every congregation should foster a Junior League in its midst. It can be made a modern form of kinderlehre by the pastor. It partakes of the spirit of true education. It helps to answer the question, "What can I do for the Church?"

"Give every flying minute
Something to keep in store;
Work! For the night is coming
When man works no more."

The key of the future Church will open the hearts of our Juniors. It lies in the hand of the present organizers.

It cannot be repeated too often that a little sum, put away regularly each day, will develop a grand amount in the course of a few years.

It is the quiet, steady worker that often accomplishes the largest and noblest results. Some of these are going about ever busy, but never stopping to boast of their successes. Let us strive to work like them.

If you have not a badge, perhaps a very pretty bow, or rosette, could be made of the five colors of the League.

It has been found a successful plan, where a roll is kept and called, to have the Juniors answer to their names with a precious text of Scripture committed at home, for which a card is given as a reward, and exchanged, when a number of cards are earned, for a gift.

How very important is the purpose of self dedication to the service of Christ, the Church and the League.

A generous rivalry might be set up by two bands of the Juniors, each trying to see how many new members they can add to the roll in a given time. In such a contest both sides usually deserve unstinted praise if they strive honestly and earnestly.

How many Junior Leagues will be represented at the Buffalo Convention in August?

Can you not spare time for a choice recitation or two during the evening's programme? These may be given by the Juniors?

How many Juniors have subscribed for the Review?

Answers to Last Month's Bible Questions

In the April number there were published a half hundred questions for bright Juniors. Below we give the answers to these questions:

(1) Acts 23:24; 25:4; 25:23. (2) John 18:24, 28, 29; Luke 23:6-12. (3) Mark 14:33, 34. (4) Mark 5:35-39; 9:2; 14:32, 33. (5) Mark 9:4. (6) Matt. 3:16, 17. (7) Matt. 4:1-11. (8) Matt. 2:11. (9) Daniel 3:20. (10) Gen. 18:1, 2; 9, 10; 16-23. (11) Matt. 27:38. (12) Mark 16:1. (13) II Kings 1. (14) Verse 13. (15) John 14:6. (16) Judges 7:16. (17) Heb. 9:4. (18) Heb. 9:2. (19) Luke 24:39. (20) Matt. 12:40. (21) Josh. 15:12; John 6:1; Luke 4:1. (22) After II Peter. (23) I Samuel 3:1-10. (24) Num. 23:7, 14, 28. (25) Judges 16:29, 30; I Samuel 31:4; Matt. 27:5. (26) John 11:1-3; Job 2:11. (28) Luke 7:14-16; 8:54, 55; John 11:43, 44. (29) Matt. 26:57; 26:69-74. (30) Deut. 16:1; Levit. 23:15, 16; 23-24. (31) John 4:3, 4. (32) Exodus 20:2-11. (33) Matt. 15:24-28. (34) John 21:15-17. (35) Gen. 9:18, 19. (36) Acts 10:9-16. (37) Matt. 26:39. (38) Gen. 40, 41. (39) Gen. 42:3; 43:15; 46:29, 30. (40) Judges 7:3-6. (41) Matt. 1:20; 2:13; 2:20. (42) Matt. 2:1; John 11:1; Luke 24:13. (43) II Samuel 18:14. (44) Luke 10:30-36. (45) Luke 19:16-20. (46) I Kings 17:21, 22. (47) Daniel 6:10. (48) Exodus 2:2. (49) Luke 13:6-9. (50) II Cor. 12:8.